

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

Volume XI.—No. 30.

HARTFORD, SATURDAY, AUGUST 11, 1832.

Whole No. 550.

THE CHRISTIAN SECRETARY,
PUBLISHED WEEKLY AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

PRINTED BY PHILEMON CANFIELD,
Ten Rods South of the State House.

Price, \$2 a year, if paid within three months of the time of subscribing; if not, an addition of 50 cents will be charged. Postage to be paid by subscribers. A discount of 12½ per cent. will be made to Agents, who receive and pay for eight, or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary at the time of subscribing. No paper will be discontinued, except at the option of the Publisher, unless notice is given, and arrears paid.

All letters on subjects connected with the paper, should be addressed to PHILEMON CANFIELD, *postpaid.*

MISSION TO FRANCE.

The following compendium of the remarks made by Mr. Malcom, in support of motion to refer to the "Committee on enlarging the operations of the Convention," the expediency of making immediate efforts in France, is copied from the interesting pamphlet of the proceedings of the 7th triennial meeting of the Baptist General Convention, and is published in that pamphlet, in compliance with a resolution of the Convention.—*Christian Watchman.*

There is great necessity for such a mission. Christianity is almost extinct. The Sabbath, to the nation as such, is abolished. It furnishes neither sacred rest, nor religious teaching, nor true devotion. The king reviews his troops, artificers and tradesmen ply their business, theatres are thronged, mountebanks harvest their gains, music resounds at the hotels, and the whole land is overspread with vice and profanation. The inseparable connection which exists between the observance of the Sabbath, and the existence of true religion, makes these facts conclusive.

The population of France may be divided into three classes, the infidel, the superstitious, and the inquiring. The thinking portion settle into a negligent infidelity. Taking for granted that the system of religion which they see around them is Christianity, and unable to feel the least respect for forms so frivolous, and dogmas so absurd, they reject the whole. Vast numbers of the unthinking adopt the sentiments thus sanctioned. They disregard all religion, because those above them do so. Of course, most of the vicious and abominable adopt those sentiments as a refuge and an excuse. Thus the number of the despisers of God, is swelled into millions. The superstitious, with whom may be classed the ignorant, and the interested, are almost the only votaries left to piety in France. They are frequently seen making confession, doing penance, saying prayers, &c. &c. but the mass of the community pay no attention, and are neither made wiser nor better by their example.

The inquiring constitute, happily, a considerable party. Too intellectual and considerate to adopt the frivolities of an absurd ritual on the one hand, or the irreverence of infidelity on the other, they are feeling after better things. But there are none to lead them in the way of life! A handful of pious ministers among the thirty millions of the French, leave the people almost as sheep without a shepherd! Perhaps greater necessity for missionary effort, can scarcely be found on earth.

The encouragements at this time are peculiar. Every thing is ready. The Holy Bible, and admirable tracts, are already in the language of the country, and may be had in any quantities from existing societies. What time and money must be spent in a heathen country, are this can be the case? The people are distinguished for iniquitiveness, intelligence, and temperance. There is a peculiar respect and fondness for Americans. The language is almost universal. Evangelized France, teeming with religious books, would furnish reading to all the intelligent classes in Europe! Abundant in wealth and generosity, she would not only supply herself, but neighboring kingdoms, with faithful ministers. The political influence and resources of renovated France, would give a benevolent complexion to the diplomatic operations of the world, in respect to piracy, war, the slave trade, &c. &c.

The state of the public mind mentioned above, particularly in relation to the first and third classes, constitutes a happy predisposition for the reception of evangelical laborers. Few of those who revere Christianity, do so maliciously. It is rather a disregard of the whole subject. To such an unoccupied state of the public mind, may be attributed, under God, the greater success of Christianity among the Gentiles than among the Jews. The former cared little for religion in any form, the latter clung to their ceremonies, even when converted.—Perhaps no nation exemplifies at this time, so much of this open and accessible state of the world.

The disposition of religious inquiry, in the third mentioned class, offers still greater encouragement. Protestant ministers, distinguished for piety, such as Monod the younger, and others, are attended by crowds of hearers, wherever they go. The people seem hungry for the word of life. Religious tracts are received and read with avidity. M. Wilkes assured the speaker, that almost any number of Bibles may be sold. Twenty or thirty persons obtain a livelihood in Paris and other places, by hawking Bibles, which Mrs. Wilkes furnishes them at the cost price. Devoted and influential Christians are found in Paris, and other parts of the country, prepared to guide and second any proper efforts, in the most efficient manner. Perfect tolera-

tion now exists in France. Mr. G. an active member of the committee of the London Tract Society, told the speaker, that two or three years since, while travelling in France, he was arrested with his wife, for distributing religious tracts. The fact that he had been detected in so doing, was endorsed on his passport, and notice given them, that if the offence were repeated, they should be put under guard, and escorted by the nearest way out of the kingdom. Now, no such hazards exist. The speaker had, during the last summer, distributed tracts freely, throughout a ride of 600 miles in that country, and though complained of several times, at the offices of police, by a fellow passenger, no molestation was offered by the government officers. Under the present dry, nasty, orderly assemblies in any number, may collect to hear Protestant ministers of every kind.

Providence thus calls upon the friends of truth, both by the extreme necessities, and the peculiar encouragements of the case, to arise and act. If providence ever speaks intelligibly, it does so in this matter. God prepared the world for the introduction of Christianity, by a universal peace and an almost universal language. He prepared it for the glorious reformation by the revival of letters, the bestowment of the art of printing, &c. He prepared the Sandwich Islanders, for the arrival and labor of the missionaries, by the renunciation of idolatry. He has prepared France! If we now neglect to scatter the holy seed, if we look coldly on thirty millions of people furnishing for the truth, if we turn to sloth and covetousness, and forget the vows of our consecration, God will require it!

We must act promptly. There is no security for the continuance of the present facilities. The restoration of the Bourbons would abolish the toleration which now exists. Other changes are possible, which will lead to confusion, if not to war. The present is the golden moment. Even if peace, and toleration, and other specified encouragements should continue, yet will not the field be left open to us in its present inviting aspect—errors will spring up, and greater impediments than poverty. Already do we hear of the St. Simonians, spreading themselves exceedingly. The pupils of the Geneva school, strong in Unitarianism, are forming congregations. If we do not step forth, the field will be occupied. More delay will forfeit our opportunity, and set the seal of guilt to our neglect.

Special obligations rest upon us as Americans. We, more than the Christians of any nation, are bound to remember France at this crisis. Much need not be said of her aid to our fathers in the day of their distress—the very thought is enough to enkindle emotion.—Let us repay the loan of fleets and armies, by sending the gospel of God! The special friendliness with which Americans are received in France, and the consequent ready access they enjoy to every mode of benevolence, imposes the duty upon us above all others. But chiefly our example of democracy has disturbed their thrones! Seated on high, by the favor of God, we have attracted the observation of mankind; and induced among many nations, struggled to reach our pinnacle. We have shown men the errors of their governments, and the rights of the people. We have unsealed Europe! The strife will never cease in France, nor our glorious institutions be established there, till a renovation be effected in the moral character of the people. Wretched fluctuations must continue, blood must flow, and anarchy must triumph, till the principles of virtue, and the lights of true knowledge be diffused—the people must be taught how to obey, and how to rule. All this, Christianity alone can teach. Shall we then look on any longer? Can we enjoy our blessings—will God allow us to retain them, if we shut up our compassions? Rise! ye American Christians—ye Baptists, always republican! Rise, and scatter the blessings you hold in stewardship! Repay the debts of your fathers! Be worthy ancestors to the generations to come!

As a mission to France was probably never contemplated by those who furnish the funds of the Board, it has not been within its province to proceed in this work. This convention has power to authorize the enterprise; I therefore move, sir, that the committee on enlarging the operations of the convention, be instructed to consider the expediency, &c.

From the New York Evangelist.

Rev. Mr. Leavitt—A premium of \$50 having been announced in your paper of July 21, for the best Tract entitled, "The blood of Jesus Christ cleanseth from all sin," which shall be sent to Rev. William T. Brantley, Philadelphia, or William A. Hallock, New York, previous to Nov. 3, 1832; and it having been requested by the donor, that the premium Tract should embrace a narrative of his joyful deliverance from a state of extreme religious depression, by God's blessing on the above motto, it is his desire that the narrative may be inserted in your paper. It is as follows:

NARRATIVE.

On the 8th of July, 1831, a most notable circumstance happened to me. I fell into very gloomy fears of being damned for ever. I frequently arose from my bed at the gloomy hour of midnight, and walked the floor, and wrung my hands under the keenness of the sensations of my mind. I kneeled down to pray that the Lord would have mercy on me. I won't

seemed very plainly expressed to my mind, as if some person had spoken to me. My imagination became disordered. When I would shut my eyes, it seemed to me that the darkness of night was peculiarly black; and even frightful images of strange beasts and other things would appear, such as a disordered imagination is wont to present to view. My nervous system became disordered—there were sensations similar to the burning of the sparks of fire coals when they light on the naked skin; and these sensations were all over the body, sometimes on one place, and sometimes another; not very uncommonly on the face, and frequently I would have to rub the place, the same as if it were fire, before the smarting would subside. But above all, the Word of God condemned me, and represented me as the prophet says, "From the sole of the foot, unto the head, there is no soundness in it; but wounds, and bruises, and purifying sores." It was my constant employ day and night, when awake, to plead for mercy. But frequently when I would plead for mercy, an inward monitor would reply very intelligibly to my mind, and show me the reasons why I could never obtain mercy any more. Then I would quote Scriptures in urging my plea; but many others would be quoted in reply, with this answer, that those which I quoted did not fit my case, because mine was not an ordinary case. But still I could not give up pleading for mercy.—I felt,

"I can but perish if I go, I am resolved to try, For if I stay away I know I must forever die."

My destruction seemed inevitable. My soul was deeply sunk down. Despair stared me in the face, but I could not quite give up to let it ruin my soul. But it seemed very evident that Jesus had forsaken me, and he was the only ground of my hope. When I would plead for mercy, and the reply was so emphatic—I won't—I really thought it was Jesus spoke to me in some intelligible way, and I was confident that he would not have mercy on me any more; and, therefore, I was very deeply distressed. I was sorry that ever I had been born, or I would have exchanged my case with any beast or bird, or would have fain prayed for annihilation. Frequently when the words eternal damnation would come home to my mind, I would look wistfully at the fire, and anxiously desire that I might even burn there a thousand years, and then go to heaven, but even that last request would be emphatically denied me, and damnation! eternal damnation, was my only alternative!! To this end I was confident I should go, because I had three evidences to prove it: 1. The inward monitor which showed the propriety and justice of my damnation. 2. The nervous affection like fire in my flesh. 3. The Word of God, as I understood it, declared that I could not inherit the kingdom of God, and that it was impossible to renew me unto repentance; and the last evidence, in particular, seemed to sink down into my heart more tremendously and grievously than the roar of seven thunders—And I had not one evidence which seemed to avail me any thing as a counterbalance to these efficient evidences against me. My former experience appeared to be a deception; and the promises of the Gospel which I had formerly lived upon, now only augmented my pain.—"The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow."

For several months I went on preaching under these feelings, thinking that if I went to hell that I did not want other sinners to go there, and therefore, I concluded that I would endeavor to warn sinners as long as I lived. But I did not from the first of these impressions, feel at liberty to commune any more at the Lord's table while they lasted; yet at first I had no conscientious scruples about preaching and praying in public. Though ultimately, after I had preached between three and four months, I began to doubt the propriety of preaching. I had many appointments circulated. To think of not filling them, but giving up to despair, troubled me very much. And my inward monitor told me in pretty loud language, not well misunderstood, that it was hypocritical, and not right to preach. I had more and more anxiety on the subject until I tremblingly preached from "Finally, brethren, farewell," the last sermon that I ever expected to preach, to some of my relations whom I never expected to see, perhaps, any more; but of which circumstances rendered it a very solemn discourse to me.

While in this predicament, three days after I had preached the last sermon that ever I intended, without relief, which I did not now ever expect in time or eternity. I was at the point of despair—this world was my prison—God my judge—death the executioner—and hell my doom. I was walking along a road, very melancholy and miserable, reading the tract which is entitled, "The two ends and the two ways," and in that tract I read this scripture, "The blood of Jesus Christ cleanseth from all sin."

I was enabled by faith to lay hold of this precious word of God; the Spirit applied the blood of Christ in its divine and cleansing efficacy to my distressed soul—life, joy, and peace instantaneously sprang up in my poor soul; my mind became relieved from an insupportable burthen which it had sustained for three months and twenty-five days. My relief was very great; I felt like praising God aloud; my soul truly magnified and praised God inwardly. I felt a love and happiness which I cannot describe. The blessing was so great I was

somewhat afraid at first that I might be mistaken; but I can say in truth that I went on my way rejoicing, and hoped that I should ever be permitted to praise my God for redeeming grace and dying love. I felt that I could never praise the Lord enough. I was very happy in hope of eternal life. Now, I was glad that I was born to die, and would not have been annihilated by any means, nor would I have changed my happy situation with any being on earth. From this hour my imagination and nervous system became regulated more and more, until they became as they had formerly been. My sleep and appetite which had far fled from me, became regular and refreshing. Jesus Christ, my dear Saviour, was manifestly my friend, and his word and promises, my comfort and support. I was now again permitted to resume the fulfilment of my appointments which had already been circulated: and I was restored again in my feelings to all the ordinances and immunities of the house of my God. Never before was I so well able to appreciate those inestimable privileges. I could now join heartily with David in saying, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

From the Christian Soldier.

THE TENDENCY OF UNIVERSALISM.

Mr. Editor—Having for several years been a firm supporter of the doctrine of universal salvation, and having done much to aid in the spread of that damnable heresy, until within a few months, I have thought it a duty, as I have been shown my dangerous situation, and having fled as a sinner to a just as well as merciful Saviour, and having, as I humbly trust, obtained forgiveness for all my past sins, to lay before the world some of the fruits of that doctrine, as exemplified by my practice, as I became more and more confirmed in that belief.

Having been brought up under religious instruction, I early embraced many correct views of scripture doctrines. I did not allow myself in any out-breaking sins; was careful to keep the Sabbath in some degree as it should be kept; did not indulge in profane swearing or other openly vicious habits; in short, I kept up a fair moral character, until about the age of 17 years, when there was quite a revival in the vicinity of my father's residence. At this time I was sensibly awakened to a sense of the danger I was in without an interest in the Saviour, and was almost persuaded to be a Christian.

At this important crisis I left the parental roof, and went the distance of about twenty miles to live with a family of Universalists, but not until promising, in almost the last words which I spoke to a pious, praying mother, that I would not attend the Universalist meeting. But it so happened, the first Sabbath, that through ignorance, I entered within the walls of that house where I was told that sin was a trifling thing, and that God was so good that he would not send any of the people he had made to eternal misery; that Christ had died for all, and that all would be saved, whether they were willing or not. This to me was a pleasing story, for I had for some time been endeavoring to find something on which to lean, or some place of refuge for the sinner without having to bow to a Saviour and beg for mercy. Being respectfully invited by the family, I ventured again in the afternoon, and the die was cast—the promise forgotten—and from that time I continued to attend that meeting, and very soon became a strenuous supporter of Universalism.

But as I intended to give you some account of the fruits of this doctrine, I would mention as the first, a neglect of the Bible; for when I did attempt to read it, I found so much that was contrary to my new views, that I did not care to see it but very seldom.

Profanation of the Sabbath was another effect of my new religion. I was taught at church, that it made but little difference whether the day was kept or not. I saw it used at home as a day of business or pleasure; and although, at first, I merely spent the time about the streets and wharves, it soon became a day to spend at the tavern, or in robbing a neighbor's orchard. In the third place, it led me into bad company; for it is a fact which I dare assert, and can prove, that most of the young men belonging to that society were frequenters of the theatre, the bowling alley, and the card table; and having now no restraint, I was easily led away by their flattery; and from walking in the counsel of the ungodly, I soon stood in the way of sinners, and at length sat down in the seat of the scornful.

But as it would take a quire of paper to contain all the evils which I might mention, as flowing directly or indirectly from this impure fountain, I would mention but two things more; and one is, that hearing the name of God profaned by nearly every person with whom I became acquainted, I soon became a profane swearer. But to crown the whole, about three years from the time that I embraced this ungodly doctrine, I received a letter from a friend, urging it upon me once more to read the New Testament prayerfully, and see if I did not discover that I was in an error. Accordingly I took my Bible, asked my God to show me what it did contain concerning the future state of man; still determined to find nothing, if possible to read it without, that should condemn my favorite plan. But on opening I found nothing to justify my sentiments. I read perhaps, half a chapter; but the more I read, the more it went against me. I closed the book, laid it away, and a few days after sold it; yes, sold it, to get money to visit the theatre!

This is no fiction, but a plain statement of facts; and although the half is not yet told, it is enough to show the tendency of the doctrine, which led a youth from the path of morality, to the disgraceful state which is here described. In conclusion I would say to every young person into whose hands this statement may fall, beware of the very appearance of evil. Let no idle curiosity, no flattering invitation, nor any other motive induce you to visit the place, where, under the garb of religion, you are taught that sin is but a trifles—that God is too good to be just; in short, where the flood-gates of iniquity are thrown open, and you are bid welcome to wallow in vice until death, and then immediately ascend to heaven.

A FRIEND TO JESUS.

From the *Independent Messenger.*

INFIDELITY.

Of the few tares which have soiled the fair religious character of our beautiful city, since its settlement, none perhaps have called forth the frown of the public in a louder voice than the spectacle exhibited on Sunday last. It must have been startling and mortifying to every Christian, to behold as they passed to their respective places of worship, a scurrilous and blasphemous handbill, posted on every corner, setting at defiance the oracles of God, and offering a premium of \$1000 for any of his ministers to prove his religion true! Would any one be led to think that such presumption could originate in the fair soil of America, that happy country which owes perhaps more than any other on the face of the globe, its undivided praise and obedience to that Supreme Being, which some of her presumptuous sons have so discarded? Can any one be so presumptuous as to suppose, that the blessed Gospel, which has stood the test of eighteen centuries, without a possibility of being refuted, could now be proved an illusion? And in this enlightened age, when it is spreading from one end of the earth to the other in rapid strides, and gaining strength at every new conquest, that it could be proved a fable—a freak of the imagination? If it could be done, it would give a shock that must revolutionize the world, and send mankind back into the dark ages of heathenism, idolatry, and superstition. O ye departed shades of our forefathers, infuse into the hearts of thy erring children, a spirit to maintain the great truths of our holy religion, that the one strong cord which binds mankind together in civilized society may remain invincible. If it is a delusion, we would say, O happy delusion, we wish them to continue, that the genial spirit of peace may yet exist to soften the heart of man; extending thy kind blessings, and shedding thy benign influence on poor frail travellers through life's thorny path.

The sentiment advocated by that class which has had the boldness to offer this premium, in contempt of public opinion, strikes at the root of every thing. Its point is not gained when it denies the authenticity of the Christian religion, as recorded in the New-Testament, under the mission of Christ and the preaching of his apostles—but it reaches further, and has the hardihood to entertain those sacrilegious doubts, and a skepticism as to the very existence of Jehovah. They would make us believe that the world came by chance, and every thing happens by chance; they would have you coincide in the opinion of the would be philosophers of France, in the times of the revolution and Robespierre's reign of terror, with Voltaire, Mirabeau, and a host of other apostles of infidelity—that "there is no other God but reason, and death is an eternal sleep."

It is our most fervent prayer, and earnest supplication, that the intelligent people of our community will not permit this monster to increase; let it be stilled in its infancy in this republic, and let our citizens avoid it as they would the evil one. Nature's pleasant scenes have no beauty for the infidel, because he sees not their object or author. The changes of the seasons, the winter with its cold sublimities, the opening spring, when these are changed for the luxuriant foliage, the balmy air of delightful summer, and the rich autumn with its golden harvest strike with peculiar effect upon the Christian—

"He looks abroad into the varied field
Of Nature, and though poor perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resounding streams. How to enjoy
With propriety that none can feel,
But who with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say—My Father made them all!"

LEVI.

WAY OF SALVATION.

An old disciple of the Lord Jesus, who had been highly esteemed by our late father in the gospel, Rev. John Wesley, when he lay on his death-bed, was thus addressed by a friend:—"You may look back with pleasure on a well spent life." Though in a very weak and suffering state of body, he could not permit such a remark to pass, without using every effort of a failing voice, to show that he had a more excellent foundation on which to build his hopes, than what his friend called a well spent life.—"I can look back," said he, "on the time when I was convinced that I was a lost sinner: I can look back with joy on

CHRISTIAN SECRETARY.

my crown at his feet." Reader, beware of resting upon any of thy doings for salvation.—Jesus is the way, the truth and the life. Faith in his atonement is the royal road to the city of habitations; and this faith, like a good tree, bringing forth good fruit, the fruit of a devout and holy life, this is the way of salvation.

For the Christian Secretary.
Thoughts suggested by a resolution of the New Haven Association.

Concluded.

I have now endeavored to show that fashionable extravagance is a wasteful and demoralizing evil of an alarming description. Also that it is obnoxious to the Law of God, and that it is treated of positively and minutely in the sacred scriptures, which give us as much reason to believe that it will be abolished, as that any other evil will be. If the reader has any doubt whether these things have been proved, I would respectfully request him to reconsider the subject. Taking it for proved then, that the Bible demands the remedy of this evil at the hands of Christians, it becomes us to inquire more particularly, what dress, furniture and equipage, is most suitable for Christians to use. Does any one set aside the investigation as impracticable and idle, let him answer it to God and the word which shall judge him at the last day.

I shall not undertake to say what articles of dress and furniture precisely, a Christian may use. Yet suitable measures must and will be taken to ascertain every man's duty. Systematic measures must be devised and prosecuted. Public opinion must be expressed. An eminent Foreign Missionary has recommended that societies be organized upon the principle of Christian economy. Let religious associations talk and act upon the subject. Appoint committees in every church to investigate this department of Christian duty, who may make periodical reports of the existing evils and improvements.

Let those whose practice is foreign from duty, see in some imposing way, the obligations they are violating, and the lights they are rejecting. It is easy to devise some judicious method by which the female who wears sleeves that outrival the waist, or tassels and feathers that vie with the peacock in splendor and profusion, may see where and what she worships. It will not be difficult to show whether one ought to prize more highly fine wrought ruffles and lace to adorn the perishing body, or the same amount of means in distributing Bibles and tracts to the destitute. It will be easy to determine whether we honor God most with our substance when it is invested in the richest broadcloths and silks, or in supporting the preached word among the destitute churches. If we might judge by the prayers of all Christians, for the success of the gospel, we shall be at no loss to conclude, which object lies nearest their hearts. It will be a safe and governing maxim with us, that whatever object is of the highest importance, should receive our highest support. By this rule the female can most unerringly weigh the claims of the gospel, with those of a shawl costing ten, twenty or thirty dollars: likewise with the richest bonnet or gold beads, pins and necklaces. She may see how many changes of dress, or how few, have more immediate and pressing claims than the Gospel. By this rule she may go into her parlor and survey her carpet, from one dollar to five dollars per yard, her mahogany bureau, locker and sofa, and she will not need metaphysical penetration to discover her duty. Or if after all there seems to be something like an equipoise between the gospel of eternal life and these things, she may chink in a few of those captivating dolls and images upon the mantle piece, or bureau, or under the gilded mirror, so many as will turn the scale, pro or con.

This subject addresses itself first to the churches of Christ in our land. If the church will come up out of the wilderness of worldly conformity, as a bride adorned for her marriage, she must lean upon her beloved. His mind we know has been minutely expressed in the Scriptures, some of which have been cited in the foregoing remarks. Meekness, simplicity and uncompromising self-denial must characterize her deportment in a world of vanity and giddy intoxication. If the beams of moral light are to be shed upon the caprice and vanity of the world, it must be done by the church. The Gentiles must come to her light and all nations rally around her ensign. Then shall the little one become a great nation, and one shall chase a thousand, and two put ten thousand to flight. Feeble and destitute churches will assume a healthy and vigorous aspect.—The children of the barren shall be more than they of the married wife. Instead of churches crumbling to pieces for the want of Pastors whom they suppose they are not able to support, very many may be well supplied with the stated ministration of God's word, which is the food designed of Heaven to call in the sheep, and invigorate and nourish them up unto eternal life. If proper economy were regarded, very few of our twenty-five hundred destitute American Baptist churches would not be able to supply themselves with a Minister of the Gospel. And who can dwell upon the bare possibility of having these twenty-five hundred holy bands led on by as many men of God, to the conflict that is to shake the earth, disciplined and trained to glory, honor and immortality, without ardent longings to have it done!—Many single churches that are now doing comparatively little, like rich farmers owning large fields, who employ ten or twenty men in them at once, may send out as many ministers to supply destitute churches, or to occupy foreign ports, and support them without difficulty.—When the Jews were building the walls of the Temple, one part wrought on the wall and the other held the weapons of defence.

If efforts proportioned to the magnitude of the object were employed, I will not say that one family would support a missionary family, but almost any church of fifty members might support several missionaries.

It commends itself to ministers of the gospel.

Many ministers are greatly hindered with the affairs of this world in which they ought not to be entangled. In their present condition it is very difficult for many ministers to make full proof of their ministry, and bring his own life into the bargain. When we are to depart this life, to go to strange company and stranger places, and to an unknown condition, then a holy conscience will be the best security, the best possession; it will be a horror that every friend we shall meet, with triumph, upbraid us with the softness of our folly: "So, this is the goodly change you have made; you had your good things in your life time, and how like you the portion that is reserved to you forever!" And suppose God should now, at this instant, send the great archangel with his trumpet, to summon all the world to judgment, would not this seem a notorious, visible truth; a truth which you will then wonder that every man did not lay to his heart, and preserve there, in actual, pious, and effective consideration? Let the trumpet of God perpetually sound in your ears, *surgite mortui, et levitate ad iudicium;* place yourselves, by meditation, every day on your death bed, and remember what thoughts shall then possess you, and let such thoughts dwell in your understanding for ever, and be the parent of all your resolutions and actions.

And although God hath lighted his candle, and the lantern of his word, and clearest revelation is held out to us, that we can see hell in its worst colors and most horrid representations; yet we run speedily after baubles, into that precipice which swallows up the greatest part of mankind; and then only we begin to consider, when all consideration is useless.

He, therefore, is a great fool, that heaps up riches, that greedily pursues the world, and at the same time, (for so it must be,) "heaps up wrath to himself against the day of wrath;" when sickness and death arrest him, then they appear unprofitable, and himself extremely miserable; and if you would know how great that misery is, you may take account of by those fearful words, and killing rhetoric of Scripture: "It is a fearful thing to fall into the hands of the living God;" and "Who can dwell with the everlasting burnings?" There is no patience can abide there one hour, where they must dwell for ever!

Pastors should not fleece the flock. This would be to take the oversight of the flock for filthy lucre's sake, contrary to the apostle's exhortation, 1 Pet. v. 2.

Pastors should not feed themselves and starve the flock. We read of such, Ezek. xxxiv. 2:

Pastors should not hide any part of the will of God, as relates either to doctrine, worship, or discipline, from the flock. Thus the Apostle Paul did not shrink to declare unto the saints the whole counsel of God, Acts xx. 27.

Pastors should not side with the rich against the poor of the flock, when the poor are right, but do every thing without partiality, 1 Tim. v. 21.

Pastors should not make parties, or sow the seed of division and discord among the flock; but endeavor to keep the unity of the spirit in the bond of peace.

Pastors should not sew pillows under the arm-holes of any of the flock, nor daub with untempered mortar, that is, use flattery. This is reprimanded, Ezek. xiii. 18, and therefore should not be practiced.

2. What they should do.

Pastors should feed the flock, not with husks, nor with trash, and least of all with hemlock and wormwood, but with knowledge and understanding, "I will give you pastors according to mine heart, which shall feed you with knowledge and with understanding," Jer. iii. 15.

Pastors should guide and conduct the flock: "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give an account," Heb. xiii. 17. The watch and oversight of the flock are committed to them: "Taking the oversight of the flock, not by constraint, but willingly," 1 Pet. v. 2.

Pastors should warn the flock of danger from men, both from persecutors and from heretics: of danger from Satan, from his golden hooks, and from his fiery darts; of danger from the world, from its smiles as well as its frowns, and of danger from their own hearts and corruptions.

Pastors should bless the flock. Thus Christ the chief shepherd, while blessing the flock, was taken from them: "And it came to pass while he blessed them, he was parted from them, and carried up into heaven," Luke xxxiv. 51.

Pastors should set a good example unto the flock: "Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity," 1 Tim. iv. 12.

In a word, pastors should in all things, approve themselves the ministers of God; "But in all things approving ourselves the ministers of Christ in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned," &c. 2 Cor. vi. 4.

The second Annual Meeting of the New Hampshire Branch of the Northern Baptist Education Society, was held at Portsmouth, on the 27th of June last. The Report of the Directors contains a forcible appeal to the Churches, to aid by their benefactions, an institution from which they are soon to receive young men prepared for greater usefulness.

"Even now there are some twelve or fifteen ministers of Jesus blessing the Baptist churches in this state, who have been educated either in whole or in part by the charities of the churches of other states, and perhaps an equal number of the sons of our own beloved state have left us to obtain an education and have not returned to our churches, and at this very time there are eight young men from New Hampshire, supported by the benefactions of those societies to whose funds we make no contribution."

"In addition to these there are now nearly twenty talented young men ready to implore aid of the society if any prospect was held out of their success. These are young men of piety and zeal, they evince a devotedness to the cause of Jesus and lost sinners—they need an education—they have no means of securing it themselves, and the Board have not as yet been able to assist them."

"It is a fact which ought to be known in New Hampshire, that highly as the churches prize education in their own ministers, there is not a man to our knowledge possessed of this qualification who can say he is indebted to the liberality of the New Hampshire Baptist churches for the attainment of it. And how many of the sons of New Hampshire will say that from the benefactions of churches not connected with their native state, they have been educated with?"

These facts can hardly fail to arouse and bring into action the energies of our brethren in that State, who are friends to education.

Receipts for the past year, \$150.

AMERICAN BIBLE SOCIETY.

New-York, July 31, 1832.

The subscriber, in order to remove a misapprehension which he fears does prevail on the subject, thinks proper to give notice to the auxiliary societies and to the friends of the institution abroad, that its operations have not, in any degree, been suspended in consequence of the present prevailing epidemic. The Depository of the Society has been continually open, and its officers at their posts, ready to receive remittances, and to execute orders for Bibles and Testaments to any amount with usual promptitude. Surely in this day of calamity, when the scourge seems to be impending over our land, Christians should not relax their exertions to circulate the Holy Scriptures among those who may be called, by pestilence, so suddenly into the eternal world.

Auxiliary Societies will render peculiar service to the Parent Institution, at the present time, by giving prompt directions to their respective treasurers to remit without delay such funds as they may have on hand to

JOHN NITCHIE,

Gen. Agt. and Asst. Tr. of Am. Bible Soc.

METHODIST CHARTERED FUND.
This fund is held by trustees, who are incorporated by the state of Pennsylvania, in trust for the General Conference of the Methodist Episcopal Church. The interest only is expended yearly "for the relief and support of superannuated and worn out ministers in the M. E. Church in the United States, and their wives and children, widows and orphans."—The Trustees are authorized to hold property, whose clear annual income shall not exceed \$3000. It is divided equally among all the Annual Conferences. The present amount of the fund is about \$34,000, and the dividend to each conference about \$75 a year.

North Penfield.—A protracted meeting commenced in the Baptist church, in North Penfield, of which the Rev. Mr. Kelsey is pastor, on Wednesday the 20th of June. It continued 12 days without intermission. It was then suspended two days, and then held two days longer, making 14 in the whole. It was really a time of God's power. The names of 87 persons were taken down in the progress of the meeting, who manifested a hope in Jesus. A number expressed the same whose names were not secured, making upon moderate calculation, near 100 in all. How many will prove genuine disciples of our Savior, the judgment day will determine. All classes shared the glorious blessing of pardoning mercy. The hoary headed veteran of sin, with the child of 10 years old, sat down together at the feet of Jesus. A large number of youth enlisted on the Lord's side, realizing the fulfilment of that promise—"Those that seek me early shall find me."

On the two Sabbaths, a large concourse of immortal beings assembled. Two meeting houses were filled, (the Presbyterian Society suspending their ordinary exercises of worship, and uniting with the Baptists.) A request was made, that professors of religion retire to the Presbyterian meeting house, and pour forth their prayers to God for the descent of the Holy Spirit, while the heralds of salvation held forth the retributions of eternity, and the offers of redemption, in the other house, to a crowded congregation of impenitent sinners.—The result was, many a sinner bowed to Jesus, it should be recorded for the encouragement of God's people in all places, that till this concert of prayer, on the first Sabbath, but two or three had submitted, though four days of the meeting had passed. But when Zion travelled, souls were born into the kingdom in great numbers, Christians of different denominations, seemed to forget their differences, and to have one object—the salvation of sinners.

The names of the ministering brethren who took a part in dispensing the word, were,

Baptist—Messrs. Ambrose, Robards, Griswold, Fisk, Minor, of Henrietta, Dr. Comstock, of Rochester, Forbes, Kelsey, the pastor. Presbyterian—Mr. Dunning. Methodist Episcopal—Mr. Huestis. Methodist Protestant—Mr. Andrew. Free Will Baptist—Mr. Parker.—*Rochester Observer.*

THE LIGHT OF NATURE.
The following is too good to be lost.

"The celebrated Mr. Hume wrote an essay on the sufficiency of the light of nature, and the less celebrated Robertson wrote on the necessity of revelation and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power; whether Hume was convinced by his reasoning or not, we cannot tell, but at any rate, he did not acknowledge his conviction. Hume was very much of a gentleman, and as he rose to depart, bowed politely to those in the room, while as he retired through the door, Robertson took the light to show him the way. Hume was still facing the door; 'Oh, sir,' said he to Robertson, 'I find the light of nature always sufficient,' and continued, 'pray, don't trouble yourself, sir,' and so he bowed on. The street door was opened, and presently as he bowed along in the entry, he stumbled over something concealed, and pitched down the stairs into the street. Robertson ran after him with a light, and as he held it over him, whispered softly and very cunningly, 'You had better have a little light from above, friend Hume.' And raising him up, he bid him good night, and returned to his friends."

The island of Madeira.—The first view of this island is one of the most striking ever held: a large white town on the beach, with immense mountains rising close at the back of it, sprinkled with the villas of the merchants amidst vineyards, and orange groves, placed terrace above terrace, like steps up the steep ascent, and clouds almost constantly resting on its summit,—such is the picture. After being here two or three days, we made a visit into the interior, twelve or thirteen miles off, to view the greatest curiosity in the island, and perhaps a more stupendous scene is not to be found among the Alps; it is a precipice, from which you look down three quarters of a mile perpendicularly. When we reached it, the abyss was filled with clouds; but these gradually dispersed, and discovered to us a new world beneath us, hills and valleys, vineyards, houses, and a village church, all of course in miniature, and glowing with softer tints than I had supposed to exist in nature.—*Bishop Middleton.*

TEMPTATION.—Satan loves to sail with the wind: if your knowledge be weak, he will tempt you to error; if tender, to scrupulosity and too much precision. If your conscience be wide and large, he will tempt you to carnal security; if you are bold and spirited, he will tempt you to presumption; if timorous, to desperation; if inflexible, to inconsistency; if proud and stiff, to gross folly: therefore look for temptation, take heed of unbending your bow; but look well to it that your bow be always bent, and that it remain in strength. When you overcome one temptation, you must be ready to enter the list with another.—*Brookes.*

MELVILLE,
James
gives to

Rev.
into T
the wo
was fo
leather
his ow
week.
The mo

All
should
be paid
been us
tian dep
not like

LUBE
ability of
Baptist
it app
the pa
churches
but littl

LOWELL
and fo
place.
The M
num; L

HARTF
The hou
week.

One o
of a
organiz
lives of
endeavor
realized
and tra
Connecti
printed to

We i
it is to b
have be
less, tho
consolati
hearts a
implori
of educ
light an
whilst ou
important
our feeli
to make

From
terials an
and the
leave us
finished
has done
years the
our dilig
do more
nearly, i
which w
support
us the ha
affording
be well c
fields th
as a fait
most am
to engage
He is cal
from the
from the
my vine
the encou

God in

What th
en bow a
man goo
about the
too are a
soon earl
more; bu
we have
known in
service; a
we, we do
be, we de

Sh. H.

Hartfo

From t

is increas

ministeria

Men's Ba

the same

last year

called to

will soon b

annum.

On Th

France,

meeting,

which cor

com, at t

of a Miss

first page,

again, an

cietiy for w

the public

Brooks.

A corr

weeks sin

CHRISTIAN SECRETARY.

CHRISTIAN SECRETARY.

BARTFORD, AUGUST 11, 1832.

MELANCHOLY.—A letter received from the Rev. James Groat, of Thompson, dated the 8th instant, gives the following painful intelligence.

Rev. Thomas Barrett, of Webster, Mass. came into Thompson, yesterday; he was seen to ride into the woods about eight o'clock in the morning, and was found about 2 P. M. hanging by his stirrup leathers. The verdict of the jury is, that he took his own life. The occasion of this act, no one can tell. He had been very melancholy for more than a week. He preached a week ago last Sabbath, in the morning, and in the afternoon spoke about fifteen minutes, when he complained of being unwell.

That a faithful and able minister of the Gospel, should be subject to periods of mental alienation, is among those mysterious dispensations of Providence, to which we ought submissively to bow, but which it is not in our power to fathom. This had been the case with Mr. B.

All who were acquainted with Mr. Barrett, will be pained at the termination of a life which has been usefully employed. Of an amiable and Christian deportment, he enjoyed the friendship and confidence of his acquaintance, and many will mourn, but not like those without hope.

LIBERALITY.—We notice with pleasure the liberality of the Churches composing the Hudson River Baptist Association, which by items in their Minutes, it appears, have constituted for benevolent objects the past year, more than \$5,600. Number of churches, 26. Some of these however had given but little, and others not any thing; probably because of their inability.

LOWELL BAPTIST EDUCATION SOCIETY.—The Lowell Evangelist notices the formation of a male and female Education Society recently, in that place. Two hundred members were soon obtained. The Membership of the Male Society, \$1 per annum; Female, 50 cents.

HARTFORD BAPTIST FEMALE EDUCATION SOCIETY.—The annual meeting of this Society was held at the house of the President, on Wednesday of last week. The annual business was transacted, the officers elected, and the following Report was accepted.

REPORT.

One year has made its rapid flight, since the adoption of a new constitution by this Society, and a reorganization of its members. During that time the lives of our members have been preserved, and our endeavors to promote the cause of education, blessed of God—our expectations in a measure have been realized. The sum of forty dollars has been raised and transmitted by the hand of our Pastor to the Connecticut Baptist Education Society, to be appropriated to the object for which it was subscribed.

We have held our monthly meetings, and though it is to be regretted that but few of the members have been able to attend these meetings, nevertheless, those who have met, have had the unspeakable consolation of knowing it has not been in vain. Our hearts as well as our voices we trust have united in imploring the blessing of Heaven upon the interests of education in general, and for the promulgation of light and knowledge throughout the earth; and, whilst our hands have been employed to promote the important object, a new impulse has been given to our feelings, and we have left with a determination to make still greater efforts to advance the cause in which we are engaged.

From the donations of different individuals in materials and money, one bed quilt has been completed, and three more are now so far advanced as not to leave us without the expectation of having them all finished during the autumn. In view of what God has done by us, few in number as we are, in the years that are past, does it not become us to double our diligence, and say, in the year to come we will do more; God helping us? Let each one make an effort to obtain one new subscriber, and in that way nearly, if not quite double our annual subscription, which will enable us to furnish the sum required to support one beneficiary, and at the same time give us the happiness of knowing that we are annually affording the means to one who shall by it be long well qualified to go forth into some one of those fields that are now already white unto the harvest, as a faithful and efficient laborer. We have the most ample encouragement from our blessed Lord, to engage with our whole hearts in this service.—He is calling the young men of our denomination, from the east and from the west, from the north and from the south, and saying unto them, Go work in my vineyard; and "I will give thee thy wages," is the encouraging promise he makes to each of them.

God in his daily providence is saying unto us, What thou dost, must be done quickly. The golden bowl and the silver cord are soon suddenly broken, man goeth to his long home and the mourners go about the streets. Let us then remember that we too are accomplishing as hirelings, our day, that soon earth, and the duties of earth will know us no more; but if when the master of the house cometh, we have our work done and well done, we shall be known in heaven, where sin shall no more retard our service; and although we know not what we shall be, we do know that we shall be like Christ, for we shall see him as he is.

S. HUNTINGTON, Secretary and Treasurer.
Hartford, August 1, 1832.

From the above, it will be seen that the Society is increasing its efforts to advance the good cause of ministerial education. By this Society and the Young Men's Baptist Education Society, connected with the same Church, the sum of \$102 was received last year, for the aid of indigent pious young men called to the ministry. We hope that each Society will soon be able to support a beneficiary at \$75 per annum.

MISSION TO FRANCE.

On Thursday evening, Mr. Marshall, lately from France, made some interesting remarks at a public meeting, on the state of religion in that empire, which corroborate the arguments of Rev. Mr. Malcom, at the late Convention in New York, in favor of a Mission to France, which will be found on our first page. As Mr. Marshall intends to visit the city again, and more fully explain the objects of the Society for whom he is agent, we for the present waive the publication of his remarks.

But one Baptist paper in the United States.

A correspondent of the Christian Index some weeks since, made the following suggestions:

"I have long thought, and the more reflection I have bestowed upon the subject, the more am I confirmed in the opinion, that as a denomination the Baptists in the United States ought to publish but one weekly journal, and that should be conducted in the most able manner, and circulated, by some well digested system of means, in all the churches, so that if possible every brother and sister should either read it or hear portions of it read weekly."

The following are some of the remarks made by the editor.

"We promptly concur in the views given above. The multiplication of petty periodicals certainly has a tendency to diminish the weight and respectability of such works; at the same time nothing is added to the uniformity of the denomination in faith and practice." "One good paper such as the Methodists have, would be sufficient to hold all that is worth publishing in the dozen or more sheets now issued every week."

So far as we have observed, no other editor has been of the same mind; and probably there are none, who have a knowledge of the location and circumstances of our churches, who believe that the plan here proposed, would be beneficial to the Baptist denomination.

Not one half of the subscribers to the present papers, would become patrons of the new, however ably conducted. Our Churches are widely scattered over an extensive country; and that which would be interesting to those in one section, might not be well received in another; and as for making a perfect uniformity among the Churches, we have seen that the Index has not effected this in its very neighborhood, though conducted with acknowledged talent.

However ably conducted is the Advocate, and Journal, great as are its facilities in every respect, and though some believe that the interests of the denomination require that no other paper printed for the Methodists, other publications have arisen, are ably conducted, and we believe, well supported.—Perhaps these however do not come under the condemnation of *petty* periodicals. We do not believe that there are too many Baptist papers in the country; but it is our full belief that all or nearly all, may be better conducted; i. e. made more useful.—But a small proportion of our brethren who are qualified to write for the public, send communications or essays for insertion, either from dilidence, or want of a will to do it; and editors sometimes, of good ability, lack judgment for the moment, and having dipped their pens in gall, by an easy process transmit the deleterious property to the press, and immediately scatter far and wide their hasty production to their own shame, and the injury of the cause in which they are ostensibly engaged. However much some of our periodicals need literature and refinement to make them more useful and acceptable, [we acknowledge our own condemnation in this] there is still more wanting a spirit of piety and of love. Less of acrimony, and more of that honesty and liberality which are so conspicuous and so much admired in the character of the Apostles and other holy men of later days. Instead of striving for the victory ourselves, we should labor for the triumph of truth. While the lovers of fine writing may be delighted and edified, by the exhibition of talents of the highest order, clothed in appropriate language; the humble brother or sister, who has enjoyed but very few advantages, is rejoiced at the simple and artless recital of a revival, or of some composition which calls forth the warmest affections of the soul. That a greater degree of uniformity in doctrine and of practice, should prevail among our Churches, is a fact too obvious to need remark. To obtain this desirable end, so far as possible, might not a monthly periodical be established in some central place, and be well sustained by the talents and patronage of our denomination, which would have a happy effect on both ministers and churches.

The Treasurer of the Baptist Convention acknowledges the receipt of \$100, for the Convention, by the hand of Rev. William Bentley.

With gratitude to God for his mercy to us, we would inform our friends, that neither in this nor the towns adjacent, is any destructive disease prevailing; but let us not therefore think that we are out of danger, but may we be humble, and wait upon Him daily by prayer, if inadvertence the evil under which many places are now suffering, may be averted from us.

We learn by the Boston papers, that on the 5th and 6th instant, about 120 of the prisoners at Charlestown prison, (more than one half) were taken ill; many of the symptoms indicated Cholera, which however it appears not to be. Eight or ten we hear, were dead at the last dates, and the others nearly all convalescent.

Philadelphia is now suffering severely from the Cholera; by letters from that city a few days since, it appears that the panic occasioned by the rapid spread of disease, was very great, and business was rapidly declining.

NOTICE.—An agent from this city proposes by leave of Providence, to visit a few towns in New London County, to solicit subscriptions for the contemplated Literary Institution. Written notices have been sent; but lest they should fail to reach all the places, it is deemed advisable to give publicity to the notice in the Secretary. God willing he will visit

Lebanon, Monday 13.
Preston, Tuesday 14.
North Stonington, Wednesday 15.
Stonington, and S. Borough, Thursday 16.
Norwich, Saturday 18.

Groton, Monday 20.
New London, Tuesday 21.
Waterford, Wednesday 22.
Chesterfield, Thursday 23, 8 o'clock, A. M.

The agent may call on some towns not mentioned in the above list, but has not been able to make a definite arrangement. If he does not, another will be appointed to take his place, so far as we are concerned.

The agent has not time to go round and visit the people at home; it is therefore earnestly desired that the brethren of the church, and members of the Society, would attend the public meetings at the time appointed, &c. the statements, and act as duty may dictate.

P. CANFIELD, Chairman of Sub-Committee.

It is left in most cases, optional with the pastors and brethren, whether to have the meeting in the P. M. or evening; or whether to have a sermon or lecture.

NOTICE.—The Third Baptist Church in Middletown, (Westfield Society,) have agreed to hold a protracted

meeting at their Meeting house, on Tuesday the 4th day of September next, at one o'clock P. M. and to continue as long as shall be thought expedient; and to be conducted by preaching, exhortation and prayer, as circumstances appear to direct.—Ministering and other brethren are most affectionately invited to attend, and we hope they will come in demonstration of the Spirit.

In behalf of the Church,
SETH HIGBY, Pastor of said Church.

August 7th, 1832.

General Intelligence.

From G're's Liverpool Advertiser of June 28.

The accounts from France, represent that country as in most feverish state at the present moment. The benefits anticipated from the expected accession of Prince Talleyrand, to the Presidency of the Council are not likely to be realized; that is the more to be regretted as it is known to be strongly opposed to the violent and unconstitutional course adopted by the Government. It is also supposed to be prepared with a measure for conferring on the people a very considerable extension of the Elective Franchise, which of which in the present conjuncture would be highly conducive to the permanency of the present dynasty; the great unpopularity of which, affords reason to doubt its long continuance. The energetic course pursued by the opposition deputies, and the expected declaration of the Court of Cassation against the legality of the measures or Government, have, it is said, given rise to such apprehensions on the mind of the King, as to induce him to adopt the resolution of abdicating in favor of the Duke of Orleans.

The Constitutional feeling which pervades the whole extent of Germany, and which has been constantly and successfully cherished by the Press, fettered even as it has been, is about to be encountered by the Governments of the North, who are alarmed at its extension in such a manner, as will serve but to increase it and insure its success. Austria and Prussia have entered into a treaty to extinguish this feeling by force, and are prepared with an army of less than 700,000 men ready to march at an hour's notice. Their first essay will be against the Press, when they hope by a timely severity to impress such a terror on the minds of the people, as to insure for the future an entire submission to their rule.

LONDON, June 26.

The most important foreign news obtained by the Continental arrivals to day, is from Holland, and by this it would appear that the Dutch are determined to hazard every thing, rather than make those concessions which the Allied Powers have unanimously called upon them to make. The principal outcry raised by the Dutch Government is against the giving up of Antwerp. The proposition has thrown King William into a most violent rage, in which most of his official advisers have participated. The Dutch Journals make use of the most violent language on the occasion, and state that a war would be more preferable than the abandonment of the city of Antwerp.

ATROCIOUS OUTRAGE.—A proclamation, dated on Friday week, and signed by Lord Melbourne, states that on the 29th of April, a gun loaded with slugs and shot, was fired into a dissenting Chapel, near the village of Llanystad, in the county of Carnarvon, where upwards of 100 persons were assembled in the performance of religious worship, 11 of whom were more or less wounded. A free pardon is offered to any one concerned (except the person or persons who actually discharged the gun,) who shall discover the perpetrator of the outrage.

On the 29th of June as the King of Great Britain was attending the races at Ascot, a stone was thrown with violence at him; it struck his hat, but without any injury to the head. The man was immediately arrested.

Huntingdon, Pa July 25.—Capt. William Donnelly, a respectable farmer, living on the line of the canal about a mile from the forge of Messrs. Hoyer and Schumacker, and about two and a half miles from his own house, was shot in his own house, on Sunday night last. The circumstances as related to us are these: Near midnight Mr. Donnelly heard a noise in his house, rose from his bed and made for the front door, with a view of preventing the escape of any person within, and of ascertaining who was without. It is said that when in the act of speaking to some person on the outside, he was shot by a master who had made his entrance into the house. The gun with which he was shot, was loaded with shot, which entered his right side. Mr. Donnelly lingered until Tuesday morning at 10 o'clock when he expired. The villain carried off two rifle guns, which was their only spoil.

PENNY PERIODICALS.—The London Courier says, "It is a fact that there are at this time about twenty penny periodicals, having a total circulation of at least 100,000 copies, only two or three of which are of a description to instruct and enlighten the persons into whose hands they fall. Eight or ten of them are satirical productions, highly seasoned and calculated to vitiate the public taste, and implant into the minds of thousands the same bad feelings which influence those by whom they were set up. Four or five are the productions of avowed infidels."

EXPLOSION OF GAS.—An inn-keeper in Rotherhithe perceiving a strong smell of gas at mid-night sent a waiter down cellar with a candle to see what the matter was. He had no sooner descended than a violent explosion ensued which nearly burnt the waiter to death, and did great mischief to every thing in the cellar, breaking several barrels of wine, porter, &c. It appeared that the gas had leaked from the pipe.

CHOLERA IN PARIS—June 26.
Deaths in the Hospitals
Private Dwellings

17
45

62

CHOLERA IN NEW YORK.

Cases.	Deaths.	
Aug. 2d,	81	34
3d,	87	24
4th,	68	30
5th,	96	29
6th,	101	37
7th,	19	32
8th,	82	21

Cholera on board the U. S. ship Fairfield.—We regret to learn, says the Norfolk Beacon, of last Saturday, that about 15 cases of the cholera, three of them very violent, have appeared on board the U. S. ship Fairfield, now at the Navy Yard, at Gosport.

HEALTH OFFICE,
Philadelphia, August 6—noon.
Reported for the last 24 hours.

New Cases.	Deaths.	
Private practice,	29	10
Hospitals,	86	24
Alms House,	10	7
Arch st. Prison,	45	26
Alms House Blockly,	6	4

176
71
August 7—Cases 136—Deaths 73.

BOARD OF HEALTH,
ALBANY, 6th Aug. 4 o'clock, P. M.

New cases of Epidemic Cholera, 26, of which 14 are severe. Deaths 14.

CHOLERA AT THE ORPHAN ASYLUM.—Nothing has created more pain among our citizens, since the pestilence appeared among us, than the information

that it had broken out among the orphan children at the Asylum. The first case was that of an infant who was brought to the Asylum, in a hopeless state. It was taken to the Hospital on Sunday at noon, where it died. During Sunday night three others were seized and carried to the Hospital. On Monday morning, a fourth was attacked.

Early on Monday, Mr. I. T. Norton, who was generously employed all night at the Asylum, assisted by other neighbors, commenced the removal of the children. They were taken to the airy and healthful piazza of a philanthropic gentleman in the neighborhood of the Asylum, where apartments were prepared for the sick. Doctors James and Green, upon careful examination, found almost all the children, more or less under the influence of the premonitory symptoms of Cholera.

In the course of the forenoon, six others were attacked, but as medical aid was at hand, they are all believed to be convalescent. The children are all receiving medical attention, and we are consulted with the belief that the progress of the disease, by the active exertions of benevolent citizens, and the seasonal aid of appropriate medicine, has been arrested.

The children are now located in the Capitol, purusing their studies with cheerfulness and alacrity.

We are assured that nothing has been omitted or neglected, which attention and prudence could suggest, to preserve the health of these children. Nothing could be better regulated than the entire domestic government of the Asylum.—*Albany Eve. Jour.*

From the Albany Argus.

In two small uninhabited rooms, of which some seven or eight persons were occupants, the inmates drank on Tuesday three quarts of whiskey. On Wednesday morning, two of them, a father and son, were dead; the mother was beyond recovery, and another had been seized. The last two died yesterday. In the midst of this scene, we understood another daughter was found in a state of intoxication!

Accounts from Alexandria to May 1st, represent that Egypt suffered much from scarcity of provisions. The Viceroy had ordered his son to resume the siege of Cairo, which he was only blockading. Ibrahim has consequently ordered his army back from Balbec. Cairo had not surrendered.

The Egyptian fleet had passed Alexandria from Canda, with troops for Caifa.

It was believed in Egypt, that the European powers would interfere to prevent the effusion of blood.

Population of Warsaw.—According to recent census, Warsaw contains only 113,953 inhabitants. The population before the revolution amounted to 150,000, it follows that this dreadful struggle cost the capital of Poland alone, 35,000 inhabitants. It is computed that out of these 10,000 died of the cholera and malignant fevers, 5,000 in battle, and that the remainder are dispersed, and become wanderers on a foreign soil. There are now one eighth more females than males; and the Jews form one fifth of the

POETRY.

From the Portsmouth Journal.
THE CHOLERA.

"It came like a despot king,
It hath swept the earth, with a conqueror's step,
And the air with a spirit's wing."—MISS LANDON.

You have had your time; if time there be,
For the love of the world and levity;
And now—I come!
With a solemn voice to bid thee turn
Thy thoughts to the grave, the home of the worm.

You have heard the tale of my awful sway,
While I linger'd—I linger'd from thee away;
But now—I come!

To a land—how richly blest of heaven—
To a people—how many to error given!

To the guilty ones who have made my path
By forgetting God—a track of wrath,
To those—I come;

With a terror, which death will ever bring
With a fearful pang—with a deepening sting

But ye who rely on one strong arm
I would not—I could not—do you harm;
To you—I come,

As the herald of bitter things,
But to change thy clay, for Angel's wings.

A poison for beauty is on my breath:
My work is short—but 'tis only death,
And though I come,

Oh! fear not me—I am but a rod,
In the hand of a mighty—a gracious God.

When afflictions are few, ye are prone to stray,
From the healthful fountain—far away—
My voice has come,
To bid the fitters of earth be gone!

That affection may seek a better home.

Then early—with fervent spirits turn!
Ye weak for strength; and ye shall be strong!
For this; I come,
That every heart, may to God be given,
And shine as gems, in the dome of Heaven.

S.

EMULATION.

The following extracts are from an Essay in the *Annals of Education*, on Emulation, written by Rev. Joseph Emerson, of Wethersfield. The subject is an important one, as regards not only the management of youth in schools, but in the domestic and social relations of life.

Though truth may not always lie between extremes; yet with regard to emulation, this is probably the case. I can by no means agree with those, who would have it wholly discarded and extinguished; much less, with those, who would make it almost the sole mover in the vast engine of education. I am inclined to think, that the point of correctness upon this subject, is very nearly in the centre, between these antipodal limits.

It appears, that there are several springs, formed by the Creator, to actuate the mental powers. If it were possible for us to add to these, or take from them, it must mar the work of infinite Wisdom. To attempt it, must be injurious. If these Heaven-wrought springs can be properly tempered, arranged, adjusted and employed, they will doubtless conspire to advance the mind to the noblest heights of improvement and usefulness—of bliss and glory. To be able to do this, is probably one half, perhaps the most important half, of the great art of education, deserving the attention and most vigorous efforts of a thousand Lockes and Bacons. To exalt or depress any of those above or below the measure of its proper operation, must tend to prevent the most beneficial results. If any of these springs should be found to have a jarring and injurious action, the question must not be, How shall it be removed or nullified?—but, how corrected?

These springs of mental action, I shall not now attempt to name, much less, to define. But if I do not greatly mistake, emulation is one of them; and probably one of "the first three," if not the very first. Perhaps there is no other so efficacious—no other, that has done so much good, or so much mischief. Nay, it may possibly be found to be the ground spring of springs, imparting elasticity and energy, life or death, to most or all the rest. It is doubtless, entitled to the most earnest and devout attention of every educator.

But what is emulation? If this is undefined, we do but beat the air in attempting to discuss. Is it a desire to excel, for the sake of the gratification, which arises from being superior to others?—or from being thought superior to others? This may be ambition; but it is not emulation. This is not the meaning, that good and extensive usage has affixed to the term. Among seventeen English dictionaries, from old Bailey, down to Worcester, not one defines it thus. Nor do I believe, that any respectable writer or speaker has ever considered this as the exclusive or chief meaning of the word, except when actually opposing emulation, or much accustomed to such opposition. And here I would most respectfully inquire, whether it may not be possible, that some opposers of emulation may have been led astray, if indeed they are in an error, by a false definition. Having defined emulation as a thing in their view, altogether selfish, and thence inferred, that the fruits from such a root, must be evil and only evil continually, have they not concluded, that such only are actually produced; endeavored by other considerations to prove them such; and thence proceeded to attempt its total extirpation, "root and branch?"

Yet even allowing their definition correct, which most assuredly it cannot be, though the word may sometimes be used very nearly of exactly in this sense, still it is only a point of philology. Conceding, for a moment, that emulation is always bad, as in their view, it must be, still there is a question, relating to a *thing*, a real existence, whether it has a name or not—a question infinitely important and momentous in its bearing upon education. It is this. Should we cherish and encourage the desire of surpassing others? Whether we have a proper name for it, or not, certain it is, that

such desire exists to a great extent, and operates with amazing force. Perhaps it is hardly too much to say, that it can turn the world upside down, and turn back, a thousand times. Surely no human heart is free from it; and possibly, it may appertain to every created mind. After a long and close investigation, I am fully convinced, that the appropriate name of this wonder-working power, this desire to surpass others, is *ESUALATION*. This appears to agree best with the definitions and usages, I had an opportunity to examine. This seems to be the primary and fundamental meaning of the word. Like some material elements, it may never be found alone. But this does not disprove the perfect simplicity of its nature, more than that of theirs.

Emulation in this primary sense, as a simple element, I consider as having no moral character—as neither good nor bad. In connection with others, it helps to form compounds, either good or bad, according to the nature and character of its associates. The name *emulation* is given to any one of these compounds; and it is considered either good emulation or bad, according to the nature of the combining element or elements. United with sincere love to God, or love to man, or a sincere desire of doing good, it is good emulation. United with malice, or pride, or envy, or a desire to do evil, &c. it is bad emulation. To take a little different view of the subject. To desire to surpass others in wickedness, like the revelling Alexander, must be evil. To desire to surpass others in that which is in itself, right, is either good or bad, according to the end in view. The desire to excel others, for a good end, is good emulation, and the desire to excel others for a bad end, is bad emulation. Our grand concern in the management of emulation, should be most scrupulous and vigilant caution, that the works to be done, be only good, and for a good end.

Here my much respected opponents may ask, Can this elementary emulation ever unite, and freely unite, with good elements, so as to form good compounds? This question is most pertinent. It is indeed the grand question in moral chemistry, upon the correct determination of which, every thing must depend, as it respects the practical results of this subject.

That the desire of excelling may be united with a good motive or affection, and conduce to form a good compound, appears to be probable, and indeed beyond the shadow of a doubt, from several considerations:

1. I suppose, the wise and good, who have examined the subject, have generally decided in the affirmative.

The illustrious Young was most clearly an emulationist. The following lines were not designed as the mere flight of fancy:

' Of friendship's fairest fruits, the fruit most fair,
Is virtue, kindling at a rival fire,
And emulously rapid in her race.
O the soft enmity! endearing strife!
This carries friendship to her noon-tide point,
And gives the rivet of eternity.' [N. II. 1. 527.]

But we have better authorities, than this great poet.

The excellent Mr. Buck, in his Theological Dictionary, defines 'Emulation, a generous ardor, kindled by the praise-worthy examples of others, which impels us to imitate, to rival, and, if possible, to excel them.' He further remarks, 'Plato makes emulation the daughter of envy. If so, there is a great difference between the mother and the daughter; the one being a virtue, and the other a vice. Emulation admires great actions, and strives to imitate them. Envy refuses them the praises that are their due. Emulation is generous, and only thinks of equaling or surpassing a rival. Envy is low, and only seeks to lessen him. Perhaps few would estimate emulation so highly, as this distinguished author; nor can I quite agree with every thing he says. Still we have his most decided testimony in favor of emulation.'

The pious Brown in his Dictionary of the Bible, speaks perhaps still more favorably.—'Emulation,' says he, in his first definition, 'is a striving to do more than others, in what is holy, just, and good.' This definition is adopted and sanctioned by Professor Alexander of Princeton, in his abridgement of Brown. Here it is deserving of particular notice, that these worthy and able men (masters in Israel) give what they consider the scripture-sense of good emulation, both referring to Romans 11: 14: 'If by any means, I may provoke to emulation, them which are my flesh, and might save some of them.' Watts, and many more, appear to have thought favorably of emulation. Nay, almost all the literary institutions, ever formed, may be regarded as so many witnesses in its favor.

Can we suppose, that all, who have favored the use of emulation, with such abilities, such opportunities, and such motives to judge correctly—can we suppose, that all these have been deceived; and that at this time, this direful plant has been bringing forth nothing but the grapes of Sodom, and the clusters of Gomorrah? Possibly, indeed, they may have erred, and erred greatly, as truth is not always on the side of great majorities; but upon a subject, so practical, so momentous, so open to investigation from experience, observation, and scripture, it is hardly to be conceived, that they have totally misjudged.

The writer here gives an interesting account of the beneficial effects produced upon himself while in youth, and during his collegiate years, by emulation; and states that as a teacher of a very large number of young ladies in his Seminary, he had never known any but good effects produced from the like cause. After quoting several passages from Scripture, in support of the doctrines advanced by him, he remarks:

Emulation appears important, to teach a person his relative powers. I mean his powers in relation to other men. Perhaps all power is relative. A man, who had educated himself mere hermit, might have considerable powers, and might know his powers, at least, in some degree, in relation to herbs, vines, shrubs, trees,

CHRISTIAN SECRETARY.

stones, animals, and all the objects, upon which he had been accustomed to try his strength. He might well judge, when to attempt or decline a particular task—when to make or resist an attack, and when to fly. But he could know little of his powers in relation to men. Indeed, he would have scarcely any power in relation to them, but the mere animal energies, which he possessed in relation to blocks and brutes.

In society, a great part of our actions relate to men; and it highly concerns us to know our relative powers, both to co-operate and to oppose. Otherwise, we shall be in constant danger either of spending our strength for nought, or bringing down destruction upon ourselves. How shall we gain this self-knowledge, so practical—so highly important? No books can teach it. No lecture can infuse it. For this purpose, no doubt, emulation is incomparably the best expedient. In the friendly contests on this field, we are continually 'measuring ourselves severely' with superiors, inferiors, and equals. In this way, we not only increase and multiply our powers, but learn, and how to use them. And not unfrequently we combat in youth with the rivals of our riper years. This experimental self-acquaintance prepares us to take our proper station in life, and to act well our part for ourselves, our friends, our country, and our God.

From the American Pastor's Journal.

THE SUICIDE.

FURNISHED BY A CLERGYMAN.

During the course of my ministry, I have generally found the boldest sinner is, in reality, the greatest coward. That he who most fearlessly despises God, during the day time of his prosperity, trembles and is terrified most, when the night of death begins to spread its darkness over him.

"Our infidels are Satan's hypo-crites;
Prey on the worst, and at the bottom fail.
When visited by thought, (thought will intrude.)
Like him they serve, they tremble and believe."

Hence it is, that I have oftentimes been called to the chambers of men, during sickness, who while in health, I knew, "cared for none of these things." In all my experience, however, I have never been invited into the presence of a suicide but once, and my heavy Master made it the last! The very message—the mere invitation, caused a thrill of horror to pass through my heart. And when I arrived at the place, O! how I was agitated to behold a fellow creature with his throat severed from ear to ear, and literally gory with his blood, which his own right hand had drawn! He was ghastly wild, and his pale cheeks formed a striking contrast to his blood stained vesture. His hands were just as if he had washed them in a basin of blood; or rather, he appeared as if he came out of a gory bath, all but his face, and it was the face of a corpse, except that the eyes were open, and being full of the horrid expression of madness and despair, they cast a woful light over the ghastly features more painful far to look upon than death. And yet the poor wretch was perfectly conscious and sane. There was no forgetfulness or aberration of intellect, for he knew why we were all around him. Yes, and he could speak too; but horrible, most horrible, when his lips moved, to hear the sound coming out under the chin, as if the wound had lips and a voice given it, to witness against the murderer; and in his anxiety to articulate, he put a handkerchief to the orifice, and pressed it close; but still, like a rent in a pair of bellows, part of the air would puff out.

As his downhill journey was rapid, so his history is brief. He had been reared by parents who brought him, in infancy, to the baptismal font, and, wretched as he was now, had then dedicated to his God. O! what a contrast—then he was an innocent little babe, and dedicated to the Father, Son, and Holy Ghost; and now he had grown up into the years of manhood, was old in guilt, and bathed in his own blood, which was clotted over him. But his parents were not faithful, for though they went over the form of presenting him to God, they neither travelled the path of righteousness themselves, nor pointed out to him, and consequently, he followed them in the downward course, surpassed, and finally "double distanced them in the career of iniquity."

First, he was forgetful of his God, and consequently did not respect the Sabbath. In order to spend this idle day, he repaired to the tavern, where he learned to swear and drink; and to the midnight haunt of Satan, where he was initiated into the damnable mysteries of gambling. In this place he was taught to cheat, and to avoid detection, he learned to swear to a lie, and call upon the Holy one of Israel to support and substantiate his falsehood. From the gambling table he went to the bed of adultery, and from thence to defraud his neighbor of his goods. He soon arrived, however, at the summit of his guilt, beyond which he could not go. He was detected in the very act of larceny, and was about to be brought before the tribunal of justice, when he crowned his guilt and infamy by cutting his throat. Medical aid was attendance;—his throat was sewed up, and covered with an adhesive plaster;—substance was administered to him by means of a tube, and several days elapsed without any visible change. During this time I attended him constantly, and anxiously did I hope and pray that he might live, for the poor wretch's heart was seared, and I saw there was "a lie in his right hand," and if he died so, he must die as "the fool dieth." I talked to him, and prayed with him, but there was no tenderness, and repentence came not, for his heart seemed as hard and barren beneath this life of guilt, as the sandy, verdureless desert upon which neither dew nor rain ever faltered. In truth, I had never seen such an instance of a man left "alone" by God; for when he spoke he uttered no anxiety, he expressed no fear, nor did he evince any very great desire to live. All I could say or do was like pouring water on the bare and barren rock, to produce vegetation. And hence it was, that I wished so earnestly that he might live; but God had ordered otherwise. In a

few days a fever came upon him, and he sunk beneath it. I saw him a few moments before he entered eternity. He was perfectly composed. He spoke to me, and gave me to understand that he was dying, but he exhibited neither hope nor fear. His face—O! the poor suicide's face was frightful and unearthly; the cold, clammy sweat of death lay thick and heavy upon it; his glassy eyes, as if riveted to the near approach of death, moved not, and when he spoke he had to press a cloth to his throat, for still his crime had a voice to witness against him.

It was a clear bright Sabbath day in early spring; without, all things were bright and lovely; every spray was vocal, and the young flowerets were beginning to peep forth, as it were to greet the little songsters of the grove; and the "sons of God" were going to present themselves before the Lord," as the poor suicide was summoned to make his appearance in eternity. I talked to him, but I had no heart to talk; I prayed, but I had no pleasure in praying. There were no tears nor sobs of sorrow around his dying bed, for if prayers and tears were unavailable, and sorrow criminal, the feelings of every heart which had been keenly alive, became gradually more and more frozen, as the poor victim crept nearer to the bar of judgment. The Sabbath bell warned me that I had another act. I took my leave of him until the morning of the resurrection, and in a little while, during the time of public worship, the Sabbath breaker, and the swearer, the gambler, the debauchee, and the suicide went, apparently unrepentant, into the presence of his God, to "give an account of the deeds in the body."

DEATH.

"Come let us now forget our mirth,
And think that we must die."

"Die?" says the little child—"Oh no! no! to-morrow I am going to play, and the next day, and the next day, and a good many days, and then I shall grow big and do as I please, till I am 40, or 50, or 60, years old."

Stop my child, I knew a little girl about seven years old, who only a few months ago was singing merrily and playing pleasantly with her little sisters, and, perhaps, thinking as you do that she should live a great many years—but the other day I heard she was sick—I went to see her, and when I opened the door, asked "How is Louisa?" Her brother answered me sorrowfully, "Louisa is dead." And there her little body lay, cold, and pale, and stiff, dressed in grave clothes, and ready to be put in the coffin. Her playthings are laid by, and her voice, that sung so sweetly, is silent forever in this world.

But, little child, I have something more to tell you. Though Louisa's face was pale and cold, and her eyes shut in death, there was a peaceful look which seemed to say:

"There's nothing terrible in death,
To those who go to Heaven."

And though her voice is hushed in silence here, we hope that it is singing, even now, loudly, and sweetly, and joyfully, with the angels before the throne of God and of the Lamb!

But why do we hope so? Not because she was but a little girl, and so we think she must be happy, nor because her face looked pleasant in death; but while Louisa was sick, she thought of her sinful heart, and praying to God that he would forgive her sins, and give her a new heart for Christ's sake. Many times would she whisper this little prayer, "Forgive my sins, and give me a new heart for Christ's sake. Amen." And she was not afraid to die, and called her little sisters to her, and told them to be good children.

Now, little child, are not you afraid to die? "Oh yes; to be shut up in a coffin, and buried deep in the ground, alone and away from every body."

But that is not all: Are you ready to meet God? Do you believe that all your wicked thoughts and actions are forgiven? Have you prayed, "Lord give me a new heart for Christ's sake," I say "prayed." I know many of you say that prayer—but have you begged like a hungry, starving, little beggar for a morsel of bread? "No." And may not God, who called away Louisa, call you next? Oh! do not wait any longer. Lay aside your play things for a while, and go and pray Louisa's prayer.

"For life is never at a stand,
Tis like a fading flower,
Death, which is always near at hand,
Comes nearer every hour."

And you who now are young and gay,
Like roses in their bloom,
Will very soon be called away,
And wither in the tomb."

PRIMITIVE DOINGS IN PENNSYLVANIA.

In 1683, William Penn established a Post Office, (probably the first on the North American Continent,) and appointed Henry Waldy, of Sackony, Post Master, with authority "to supply passengers with horses from Philadelphia to New Castle, or to the Falls of Delaware." He fixed the rates of postage thus: "Letters from the Falls to Philadelphia, 3 d.; to Chester, 5 d.; to Newcastle, 7 d.; to Maryland, 6 d." The Post went once a week, and its movements were regularly published "on the meeting house door, and other public places."

As early as 1684, there were about eight hundred persons in regular attendance on first and week days, at Friend's Meeting in Philadelphia. This was remarkable for a people, who were contending with the various difficulties incident to opening the wilderness. No wonder they prospered.

In 1696, the Yearly Meeting adopted measures to discourage the introduction of slaves; this concern was renewed on the return of William Penn to the Province, from England, in 1700. The Monthly meeting of Philadelphia in that year thus make record, "Our dear friend and governor having laid before this meeting a concern, that hath been upon his

mind for some time, relating to the Negroes and Indians, that Friends ought to be very careful in discharging a good conscience towards them in all respects, but more especially for the good of their souls, upon consideration whereof this meeting concludes to appoint a meeting for negroes, to be held once a month."

On the 19th of the 11th month, 1685, the secretary reported to the council, that in "the chronologie of the Almanack set forth by Samuel Atkins, near Philadelphia there were these offensive words, to wit: 'the beginning of government here by Lord Penn.' The words 'Lord Penn,' were ordered to be struck out, and the printer charged not again to print any thing on this wise which had not the licence of the common council."

The founder's second arrival at Philadelphia, in 1699, is thus